

130 TEPOZTLAN, A MEXICAN VILLAGE

* 796 into the yard; there is no procession now; people talk and laugh. A pottery jar, an *olla*, hung with tissue-paper streamers, is suspended about seven feet from the ground. This is the *piñata*. The smallest children, blindfolded, are first given a chance to break the *piñata* with a stick. They are turned about to confuse their sense of direction. Too good an aim is at first discouraged; a proper climax must be reached. When at last the jar is broken the children scramble in the dust for the scattered candies.

* 796 December 16-24.—The festal feeling grows during the nine nights of the *posadas*. The few gasoline street lamps, purchased by some of the neighborhoods, usually left dark, are burning in the street corners. More people are in the streets now after nightfall. The fire-

[541] works-makers are busy, selling the rockets they have been making for the *fiestas*. Every evening, in half-a-dozen places in the village, sheaves of light burst suddenly into the night. Some of the chapels are open;

[438] [782] women come to pray or to light another candle. In the chapel of La Santísima, and perhaps in that of Santa Cruz, two *barrios* where Catholic religious ritual is most likely to be observed, there are *posadas* which

[794] the *mayordomo* of the *santo* has arranged. Then the procession moves slowly around the churchyard to the "old music." Mary and Joseph seek a lodging at the door of the chapel; admitted, the effigies are carried up to the altar. The prayers are said, and, as else-

[533] where, when the *piñata* song is sung, men who have been waiting outside the churchyard come in. The